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history of the country and can be stated briefly. In the 1st year of Sung Kung Ti (1274), the city surrendered to the Mongols. In the 18th year of Yuen Hsun Ti (1351), the city was captured by Ch'en Yiu Liang, a Chinese in rebellion against the Mongols, the governor, Yu Chueh, his officials and family committing suicide. Two years later Ch'en was killed by Chu Yuan Chang (Hung Wu), who became the first ruler of the Ming Dynasty. In the 2nd year of Ch'ing Shun Chih (1646), Anking surrendered to the Manchu armies. In the 3rd year of Hsien Feng (1854), on the 17th day of the 1st month, the "Robbers of Kuantung", the T'aip'ings, captured the city, which they held until the 3rd month of the 10th year of Hsien Feng, when it was recaptured by the imperialists under Tseng Kuo Fang. In the 3rd year of Hsuan T'ung (1911), Anking declared for the republic. An abortive attempt by revolutionaries some time before had failed, though the governor was assasinated.

Under the empire each province was divided into a number of Fu, or prefectures, and each Fu in turn consisted of so many Hsien, or counties. The county seat, or Hsien city, was the small est place allowed a wall, at least in the Yangtze Valley, where small towns and villages are not so protected. There are instances of cities growing to great size without being permitted a wall, because they did not rank as Hsien. The best known are Hankow and Chingtechchen.[1] Anking is a Fu city and contains six Hsien, T'aihu, Susung, Wangchiang, Ch'ienshan, T'ungch'en and Huailing. The city was the seat of both Fu and Hsien officials, as well as provincial, since it served as the capital city of the province of Anhui, the Fu of Anking, and the Hsien of Huailing. It has temples to both Fu and Hsien City-Gods, which is unusual. The divisions have been slightly changed under the republic.

Each Hsien city publishes a sort of encyclopedia of information about itself, called a Chih. The table of contents of the latest edition of the Huailing Hsien Chih are given in Appendix 2. It consists of thirteen volumes. Most of the dates and statistics contained in this paper are taken from it, and many of the essays on temples and gods. The book is not sold, and my copy was

[1] [Errata: should be Ching tehchen. Cf. Errata sheet, p. 204, cat. 116--Analyst]

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217 361 presented to me by the editor-in-chief, Mr. Hsu, who was kind enough later to clear up several difficult points for me.

Huailing Hsien is much older than the city of Anking. In ancient times it was a part of a district called Wan or Hsu. The name Huailing first appears in the Chin Dynasty (about 380 A. D.) was continued under the T'ang, and is still used. Wan, or Wan Chiang, survives as the literary name of Anhui.

217 361 346 776 The Huailing Hsien Chih gives accounts of 123 temples within the city, varying in length from one or two sentences to several pages. I have found two temples not listed, which were evidently too recent to be included in the last edition, which appeared in 1915. The complete list is given in Appendix 3. It does not include public halls (Kung T'an), charitable organizations, or the provincial and trade gild halls, with one exception, the Fukien Gild, which is entered as the T'ien Hou Kung (Temple of the Queen of Heaven.) All these contain chapels or altars. Moreover, all permanent homes have their ancestral tablets with an altar before them, and a picture or image of the Kitchen-God. Images of the God of Wealth and of trade gods are found in shops and in the meeting places of business organizations, but none of these are classed by the Chinese as temples. The numerous shrines to Earth-Gods (T'u Ti), which are scattered throughout the city and still more over the country districts, are mentioned but not enumerated.

217 346 776 794 Practically all the temples of the city were destroyed in 1854 by the T'aip'ings, who were opposed to image worship, or during the ensuing years of rebellion. When peace was restored the temples were rebuilt, but on a less pretentious scale. Nearly every temple history records that the place was destroyed by fire in the 3rd year of Hsien Feng and rebuilt during the reign of T'ung Chih. Thirteen temples are listed which do not now exist, and thirteen more are now put to various non-religious uses, from schools to carpenter shops. The halls of the three state temples, which are only used twice a year, are usually occupied by spinners of silk thread. There does not seem to be anything particularly sacred about a temple building or

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site, but when such a place is sold, the images or tablets are carried to another temple. Most of these places are in a sad state of disrepair, but there are signs of better times coming, and there are a number of temples which have recently been repaired or redecorated. Many have schools connected with them, where a general primary education is given by underpaid teachers of the old style, but so far as I know the schools of Buddhist temples, taught by monks, are for neophytes and are strictly religious.

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Twelve names are used for temples in the Huailing Hsien Chih. An analysis of them is given in Appendix 1. The numbers are as follows: An, 40 temples; Tsi, 38; Miao, 21; Tzi, 9; T'an, 4; Kung, 4; Tien, 2; T'a, 2; Ch'an Ling, 2; Koh, 1; Tao Yuen, 1; Kuan, 1. However, such statistics are not of much value, for the names are often interchangeable. Of the four more commonly used names, Miao, which is the generic term, is usually translated as temple, Tsi or Tsi T'an as ancestral temple, Tzi as monastery, and An as nunnery. But these terms are very misleading. A nunnery is nearly always called An, but some An have monks instead of nuns. An ancestral temple is always called Tsi, but many Tsi are not devoted to ancestors. Miao may be applied to almost any religious building. A Tzi is always a monastery, but some monasteries are not called Tzi. Of the remaining words, T'an means an altar, Tien a hall used for religious purposes, T'a is the name for a pagoda, Ch'an Ling is a literary name used by Buddhists in preference to Tzi at times, and Koh, Kung, Kuan and Tao Yuen seem to be Taoist terms. Tzi and An almost always indicate Buddhism. However, Richard in his Calendar of the Gods, says that nine words, Tzi, An, Miao, Yuen, T'an, the word for hall not altar, Kung, Koh and Tien, may be applied to Buddhist temples. He gives the number of principal Buddhist temples in Anhui as forty-one. While the word principal is vague, the impression is certainly erroneous, for there are more than that number of large temples at the holy mountain of Chiu Hua Shan alone. His estimate is based on a book called the Tsan Hsioh Chih Ching, published in 1826, which obviously is not of much value today. The *Encyclopedia Sinica* (Temples), says that Kuan and Kung are Taoist names. It also gives two Sanscrit expressions

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reproduced with Chinese characters, Lan Jo and Tsen Chia Lan Lin, but these do not occur in Anking. It is interesting that Richard gives only two temples to the province of Kiang Si, which is the stronghold of Taoism. The word T'an, used by the Christians for their churches, does not occur in the Huailing Hsien Chih applied to temples.

A Chinese temple must not be thought of as a kind of church, standing in the midst of a group of people who look upon it as their religious home. These temples are not built for worship by large bodies of people at one time. The number of worshippers at a service is very small, except at the large Buddhist monasteries, where there are a hundred or so monks, and I have never seen a temple which could accomodate a good sized congregation in its main hall. The idea is Hebrew rather than Greek or Christian ; there are courtyards in which the multitude may wait while the priests sacrifice before the shrine within. And it must be remembered that a Chinese does not belong to a temple and regularly attend worship there, as a Christian belongs to his parish church, for there is nothing in the Three Religions corresponding to the Christian congregation.

It is true that there appear to be exceptions to this rule, but they are not really so. Members of a trade gild hold their meetings before an altar and bow to the image or tablet upon it, but the meeting place is not necessarily considered a temple. All the members of a clan have a share in the family temple, but they never meet there for worship in a body. There is nothing in Chinese worship like the singing of hymns, the joining in prayer or in offerings, which can be seen regularly in any Christian church, where everyone present takes part in the service. Another western feature lacking is the sermon, for while Buddhists occasionally hold services for the purpose of enlightening the laity, what they say or read is mainly unintelligible to their hearers because of the strange vocabulary, filled with technical terms and Sanscrit transliterations. Anyone may go to a temple and sacrifice on his own account, but the services are shared in only by the priests.

The institution of the middle-man, so common in Chinese business and social life, appears in religion as well. A man hires monks to say masses for

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tioned as a Taoist god. Yet he is more than all this; he is the personification of the city, and of the loyalty of the people to the place in which they live. In reality he does not owe his origin to any of the Three Religions, but if he must be classed under any religion, it should be animism. This lumping of all the gods together has resulted in the neglect of them individually by many scholars.

The Huai Ling Hsien Chih does not classify any of the temples as Buddhist, Taoist or Confucian. It might be supposed that this was because everyone knew which was which, but in the majority of cases this is not true. Again and again I have inquired of the most responsible persons I could find on the premises whether a temple was Buddhist or Taoist, and seldom could I get a clear answer. The temple is considered to belong to a certain god, not to an organized religion of which the god is a part.

In Buddhism we find a more or less definite and well arranged system of deities, who meet together under their leaders and discuss matters of general import, much as the Trojan War was debated by the Greek gods. The Taoists have imitated the Buddhists in this, as in other things, and in the Feng Shen Pan, a Taoist romance, for instance, the chief Taoist divinity holds a levee and appoints minor gods to their various positions. I do not believe, however, that this represents the real attitude of the Chinese toward their indigenous deities. As in Greek religion, Homer might write of celestial meetings presided over by Zeus, but in practice, when a man worshipped at Delphi, it was not the occupant of a chair upon Olympus in consultation with Ares, Athena and other equals. His mind was filled with the thought of Apollo, and of Apollo only. The native Chinese gods struggling with foreign faiths, have never developed as far toward henotheism as did the Greeks. The Fire-God and the Rain-God and the City-God are not members of a heavenly association which meets more or less regularly at the call of its chairman. On the contrary the cults are separate, even as the natural forces and objects which the gods represent are separate; separate in origin and in the minds of their devotees, though speculation may occasionally connect them in fanciful stories.